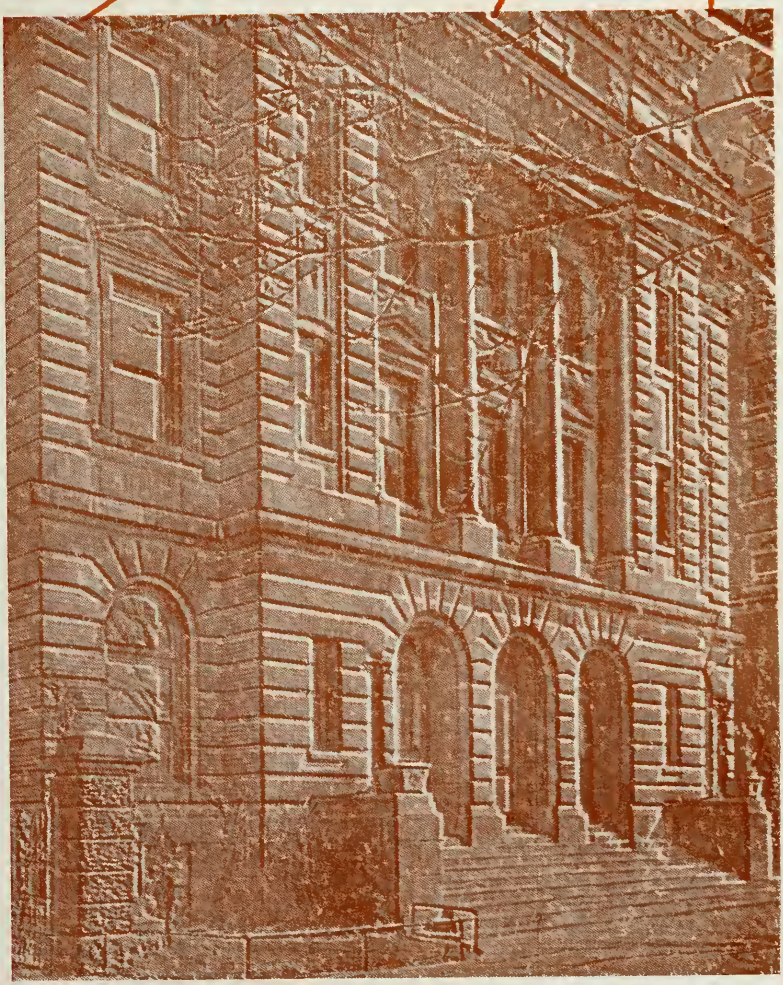
Millennial Star



Vol. 104, No. 17 Thursday, April 23, 1942

POETRY

THE POLISH EXILES

Forth went they from their fatherland, a fallen and fettered
race,
To find, upon a distant strand, their dark abiding place.
Forth went they—not as freemen go, with firm and fearless
eye;
But with the bowed mien of woe, as men go forth to die.

The aged in their silver hair, the young in manhood's might,
The mother with her infant care, the child in wild affright;
Forth went they all—a pallid band!—with many an
anguished start:
The chains lay heavy on their hand, but heavier on their
heart!

No sounds disturbed the desert air but those of bitter woe;
Save when, at times, re-echoed there the curses of the foe—
When hark! another cry pealed out—a cry of idiot glee;
Answered, and heightened, by the shout of the fierce
soldiery!

'Twas childhood's voice! but, ah!—how wild, how demon-
like its swell!—
The mother shrieked, to hear the child give forth this
soul-fraught yell!
And fathers wrung their fettered hands beneath their
maddening woe,
While shouted out their infant bands shrill chorus to the
foe!

And curses deep and low were said, whose murmurs reached
to Heaven;
Thick sighs were heaved—hot tears were shed, and woman-
hearts were riven;
As, needless of their present woes, the children onward trod,
And sang—and their young voices rose a vengeance cry to
God.

—Miss Pardoe.

THOUGHT FOR THE WEEK:

I believe that if you and I were more to heed the whispers
of our Father, we should not have so many of His thunders.

—J. H. Evans.

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For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.—Doctrine and Covenants 58: 26.

★

"IT WILL DO!" IS THE COMMON PHRASE OF THOSE WHO NEGLECT LITTLE THINGS. "IT WILL DO!" HAS BLIGHTED MANY A CHARACTER, BLASTED MANY A FORTUNE, SUNK MANY A SHIP, BURNT DOWN MANY A HOUSE, AND IRRETRIEVABLY RUINED THOUSANDS OF HOPEFUL PROJECTS OF HUMAN GOOD. IT IS ALWAYS STOPPING SHORT OF THE RIGHT THING. IT IS A MAKESHIFT. IT IS A FAILURE AND DEFEAT. NOT WHAT "WILL DO," BUT WHAT IS THE BEST POSSIBLE THING TO DO—IS THE POINT TO BE AIMED AT! LET A MAN ONCE ADOPT THE MAXIM OF "IT WILL DO" AND HE IS GIVEN OVER TO THE ENEMY—HE IS ON THE SIDE OF INCOMPETENCY AND DEFEAT—AND WE GIVE HIM UP AS A HOPELESS SUBJECT!

—Samuel Spales.

Some Relations Between Religion and Economics

By Elder D. M. Draper

Attorney-at-Law, Salt Lake City

WHATEVER the true relationships between religion and economics may be, it appears to me that in actual practice the two have become so confused that you cannot tell where the one begins and the other leaves off.

"Religion," says Webster, "denotes the influences and motives to human duty which are found in the character and will of God—a system of faith and worship."

In other words there can be no religion without a God, and no human duty unless prescribed by His character and will. Obviously, then, to understand our plain human duty we must first understand the character and will of God.

"Economics," says the same authority, " is the science that investigates the conditions and laws affecting production, distribution, and consumption of wealth, or the material means of satisfying human desires."

Thus we see, economics merely tells us how to get food, clothing and shelter by observing how men have done it in the past, and how it may be done in the future, in the light of man's inventive genius.

By way of final contrast, it is fair to say that religion finds duty in the character of God, while economics is merely the science of acquiring creature comforts.

Is it the will of God that we learn this science? While man was in the Garden of Eden it was not required, but when he was cast out he heard these parting words from on high:

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for dust thou art and unto dust shalt thou return."

From this it clearly appears that God intended man to struggle for his bread, and in the struggle it is logical to infer that man was bound to learn some economics. But learning economics, in the divine scheme, was merely incidental, as I shall presently try to show. At this point I call your attention to the fact that man has sought to beat the divine sentence from the day it was given, by trying to avoid the sweat and by making the science of "getting" the be all and end all of existence.

This is our mortal sin. I go to the founder of Christianity to prove my point. Saint Mark records that when Jesus "was gone forth into the way, there came one running and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

"And Jesus said unto him, Thou knowest the commandments. Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother."

"And he answered and said unto him: Master, all these things I have observed from my youth.

"Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come take up the cross and follow me.

"And he was sad at that saying, and went away grieved: for he had great possessions."—10: 17-22.

Certainly the emphasis in that advice is not on getting material things, but quite the contrary. Neither is there any condemnation of the man's great possessions. I had always supposed Jesus required him to give all he had to the poor, but upon closer reading I see he told him to liquidate his assets, give to the poor, and follow Him. That gave leeway for using the money for other purposes as well, including the man's necessities.

In all the Gospels you will not find riches condemned; it is the wrong disposal, or the failure to dispose of riches that is condemned. When the sheep are separated from the goats, Saint Matthew records:

"Then shall he say to them on his left hand, Depart from me, ye cursed . . . for I was an hungered and ye gave me not meat: I was thirsty and ye gave me no drink: I was a stranger and ye took me not in: I was naked and ye clothed me not: sick and in prison, and ye visited me not.

"Then shall they also answer him saying, Lord, when did we fail to do these things?

"Then shall he answer them saying, Verily, I say unto thee, inasmuch as ye did it not to the least of these, ye did it not to me."—25: 41-45.

The climax of all His teaching on this point is compressed in the following words:

"How hard it is for them that trust in riches to enter the Kingdom of God ! And what shall it profit a man if he gain the whole world, and lose his own soul?"—St. Mark 10: 23-24.

If human conduct is to be conditioned by the motives and influences found in the character of God, and if Jesus was the Christ, as all good Christians profess to believe, then in the teachings of Jesus we should find the key to God's character and will. We have already noted some of His teachings with respect to wealth. Emphatically He says that wealth may blind man to the true purposes of living, by reason of which it should never be the ultimate goal of man's striving.

What then should be the goal of his striving? A lawyer asked Jesus this question, and "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."—St. Matthew 22: 37.

Here is a philosophy so simple, so understandable, that none can miss its meaning, but by way of excuse for our failure to

live it, we say it is too ideal for our complex economic and political world, and so we discard it for we hardly know what. I wonder if Dr. Luis Lopez de Mesa, Foreign Minister of Coloumbia, puts it too strongly when he says:

"The cardinal trouble with the world today is that it has lost faith. People no longer have comfortable recourse to God, conscience, morality, science, or ethics: instead they have developed a substitute faith in politics, in the state. The state has replaced the Almighty. Dictators are substitute divine agents. Planned economy is God."—From John Gunther's "Inside Latin America."

It may be well to point out here that since earliest times people have been compelled, for the most part, to live under dual authorities—the authority of state and the authority of the church. Often these authorities have merged, but I believe that it is the general consensus of opinion that they ought not to merge.

If, however, history has demonstrated anything, it has demonstrated that churches cannot have a material stake in either the political or economic life of the community, and at the same time be unbiased, fearless and righteous defenders of the creed of Jesus.

If one sticks to the unembellished teaching of Christ as found in the four gospels of the New Testament, the function of the churchman becomes remarkably clear. He will not stand in his church and cry for or against feudalism, paternalism, socialism or capitalism; he will not seek to make his church, as an organization, the defender, nor antagonist, of any form of temporal government, be it monarchial, dictatorial, republican or democratic. Why? Because Jesus never did.

But, some may say, that would reduce the church to an inane and helpless thing in a world that has gone "all out" for economic and political power. I reply, that it made Jesus neither inane nor helpless. On the contrary, it made His creed the most dynamic force in the world for centuries, and yet He dabbled in no politics and He advocated no economic reforms. He centred His attention entirely upon men. He examined their motives and deeds, both private and public, and whatever He found therein that was good, He praised; whatever He found therein that was not in accord with the motives and influences found in the character of God, He condemned with scorching fury.

(To be continued)

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THIS WEEK'S COVER.

THIS imposing structure at 40 North Main Street, Salt Lake City, is most commonly referred to as the Bishop's Building. From here the Presiding Bishopric direct the affairs of the Aaronic Priesthood, and here are kept the current membership and financial records of the Church. This edifice is a clearinghouse for most of the temporal activities and transactions of a worldwide organization. On the upper floors of this building are housed also the general offices of the Y.W.M.I.A., The Relief Society, and the Primary Association.

The unusual photographic treatment is by D. F. Davis.

America Goes To War

Extracts from a letter written to Mr. J. A. Pilling from Elder Arthur C. Porter, former Associate-Editor of the "Star."

TWO days after the Japs attacked Pearl Harbour we were on the road, travelling here day and night by truck. (N.B.—A journey of about 1,400 miles to a Fort in the extreme north-west of the United States.) And now we are living in tents in the rainy weather customary to this country.

I had a 16-day furlough arranged to be home over Christmas, then all furlough and leaves were cancelled for the duration. We received orders to travel day and night and were in Pocatello only four hours, where my folks came to see me. It was necessary for me to send my car home, as well as my photography equipment, and now I am living out of barrack bags, eating out of mess kits, sleeping in tents.

This is a temporary camp and we're up to our ankles in mud most of the time. We don't have the conveniences of the brick barracks we were formerly in. The war put a ban on all publicity from the various units. (Elder Porter was public relations officer, broadcaster, and cinema exhibitor to his regiment), so I am back at regular duty as a machine gun sergeant, cleaning and taking care of guns, doing guard duty, drilling men and doing other soldiering.

We were all very surprised when the Japs attacked Pearl Harbour in the treacherous way they did. . . . Now the nation is united to the last man in an all out effort to defeat the Axis and all it stands for.

It was a gloomy Christmas here with all compelled to remain in the regimental area on a 24-hour alert. We had a big dinner, however, with turkey, cranberry sauce, pie and all the trimmings. And it seemed as if all my friends wrote letters or sent packages containing things to eat, which much allayed any homesickness. But it wasn't like being at home or the merry Christmases I spent among the good people of England.

A good many Mormon boys (about 1,500 altogether) are in the services at this post and regular L.D.S. meetings are held in army chapels here. Two Sunday School services are held each week and one Sacrament meeting Sunday evening. One of the newly built chapels here has been turned over exclusively for our use. A Mormon chaplain, a captain by rank, is stationed at the main post and directs the programme.

I think I have told you about President Brown and that he is now spending all his time working among the army camps, co-ordinating the Church programme with activities of Mormon youth in the service. I saw him twice during his visits to Cheyenne, and we are expecting him here in the near future.

Do you remember Elder Thornton Y. Booth, who entered the

(Continued on page 268)

Working With The British Missionaries

By President A. K. Anastasiou

(Continued from previous issue)

A FAITHFUL brother from Scotland, whose example is worthy of emulation and praise, in trying to support his sister and her companion, wrote to me in this wise: "By the time the two girls are given their rail fares to London and whatever part of England my sister goes, there wont be much of the £20 left, as it is already reduced to £15. To do what you ask me, President: first of all, I will have to make up that money so that my sister can continue her mission. I had managed to save another £10, which I intended to use to go to ——— to see my fiancee, but I will have to forget that. Out of my wages of 24/- per week I have to pay my tithing and help to provide for my sister. My mother has promised to contribute 2/6, and sister said her mother would give 2/6 a week, but the bulk of the burden will still fall on me. I would never refuse to do anything you ask me to do for the Church, so when you read this, if you still wish me to do what you ask, let me know by post your instructions and I assure you you can depend upon me to carry them out."

The two Sisters completed their missions and returned home, and I am sure this faithful Brother will always remember, and so will I, the fine spirit of the Scotsman and the devotion and love that he has for his Church. There are many heroic cases among our Saints, whose deeds are recorded in Heaven —some of them are too precious, too sacred even, to be given expression in the language at my command.

A mother from Scotland wrote:

"I am pleased to hear she is doing well. She has always been a good girl and a great comfort to me in the home. I came to depend upon her a lot with her being my oldest, but our best is only good enough to give to the service of our Father in Heaven. The only worry I have about letting her stay on for another six months is that my husband has Chest trouble and with the cold and wet he has sometimes to be off work. I still have a few pounds left out of what I had put aside; with this ——— can start her next six months, and we will pray that our Father in Heaven will bless those at home with health and strength to be able to work and keep her there."

This mother reminds me of another—a widow—in Canada. One day she was travelling in a tram, and suddenly she noticed a gentleman sitting not far from her. She went to him and, apologizing, asked: "Are you David O McKay?" He was. They continued their journey and in the course of their conversation this widow said: "I have a son on a Mission, but oh, it is so hard to keep him there." "We'll have him sent home, if that be your wish . . ." said President McKay. "O no, you won't. I'll work my finger nails off, but he shall fulfil his Mission." An angel mother, poor in material things, but how rich in spirit, in love of this Gospel, and ready to give her all for her Missionary son. "Of such in the Kingdom of Heaven."

"I shall be pleased to accept the wonderful opportunity you have given me and act as a Lady Missionary for six months. I feel very humble for accepting so great a responsibility, but I will do my best, trusting in my Heavenly Father to guide me at all times."

This was written by an elderly Sister from Manchester. I had occasion to travel from London to the Manchester District to meet with the District President to discuss various important problems and, before leaving, I expressed my wish to hold a special morning meeting at the Manchester Branch. I arrived there five minutes to eleven, and the first person I saw was this lady preparing the Sacrament. "What are you doing here, Sister—I thought you were in London?" "This is my Branch; I heard the Gospel here." The meeting began, attended by about 30-35 people. After the meeting, I left the stand and went and sat next to this Sister and said to her. "Sister, are you prepared to go on a Mission?" She looked at me and said, "I would rather you sent somebody else, and I shall be glad to support whoever you choose." "The Lord wishes you to go, Sister. Please consider this matter prayerfully and let me know in a day or two." Three weeks later this Sister was at Bradford for the Home Missionary Convention, where she was set apart as a full time Missionary, and was called to speak in one of the meetings. And this is what she said, so far as I remember her words:

"I am indeed very happy to be here today and to bear you my testimony. I lived in London for a number of years, and during my stay there I received my blessing from Patriarch James H. Wallis. I was promised that I would go to Zion and do work for the dead in the Temples there. I spent 35 years in the service of two spinster ladies. One of them died and the other was planning to go to Australia and I knew that I would not be needed any longer. I prayed so earnestly that the Lord would open the way for me whereby the promise contained in my blessing would be fulfilled. Oh, I did pray so earnestly. One morning, as I was preparing lunch, my mistress walked into the kitchen—she had a pair of wet gloves on her hands—and said to me, "Louisa, I just had such an inspiration; I felt I must come and tell you. Since I am going to Australia, I decided to send you to America."

This Sister went to America and was privileged to do Temple work in Salt Lake and at Logan. One of the Missionaries who knew her, together with his mother, took this Sister to Cardston, and she had the privilege of going through the Cardston Temple and do some work there. Before leaving, she asked President Wood to give her a blessing, and he did. In this blessing he promised her that she would return to her native land and be called upon to preach the Gospel in many places. When I decided to go to Manchester, I did not know that this Sister was there; neither did I know of the promises that were given to her by the servants of the Lord. Now I realise that these promises have been fulfilled through the promptings of the Spirit. I know now, from the lips of this Sister, that when she received a postcard from her Branch President, notifying her that a special meeting would be held at the Manchester Chapel, that particular Sunday morning, and that I would be present, after she had read the card, she said, "President is going to call me on a Mission." This Sister has fulfilled an honourable Mission; has done a great deal of good; and has returned now to continue looking after an old person and abide the day when she may again return to Zion to continue her work there.

Like the Missionaries from Zion, our young people are totally inexperienced when called upon Missions, but after 2-3 months, through study, fasting and prayer, they develop the spirit of

The Latter-Day Saints' "Millennial Star"

THURSDAY, APRIL 23, 1942

EDITORIAL

Why Does The Lord Permit War?

THE plan of salvation, often called the gospel of Jesus Christ, consists of a series of laws, principles and ordinances. They are founded in truth; they are true, therefore eternal and unchanging, and cannot be abrogated. It is by obedience to them that salvation is obtained.

The most basic of these principles, as pertaining to human conduct, is that man may obey or disobey any or all of the laws of the plan of salvation, but he must face the consequences of his acts. Though the plan has been devised for human good, it shall not, it must not, be forced upon anyone. This leaves man a free agent. The plan is of the Lord's making, but its use is in the hands of man. This is a high privilege; also a great responsibility. By his own acts, man may win blessings or bring condemnation upon himself.

The battle of life is essentially a battle between obedience or disobedience to eternal law; between good and evil; between right and wrong. The Lord desires His children to win salvation; Satan, an apostate son of God, seeks to enslave them in his own dark kingdom.

This warfare in one form or another has been going on since the days of Adam. Sickness and poverty; slavery of man, physical or mental; selfishness, pride, and unkindness; the attempt of man to rule others—all are but phases of the struggle between light and darkness, the culmination of which is bloody warfare, when evil men seek to win their way at the sacrifice of human lives.

All contention follows a departure from truth, gospel truth. Only when men yield to evil can Satan have power over them. War is always of man's making. The Lord abhors war or contention, whether in the household, office, or on the field of battle. The responsibility for war rests upon man, the free agent, not upon the Lord. Those who are the occasion of war may rightly be classed as murderers. Brigham Young said: "Of one thing I am sure; God never institutes war; God is not the author of confusion or of war; they are the results of the acts of the children of men. . . . If the people generally would turn to the Lord, there would never be any war."—Discourses of Brigham Young," p. 562.

Since the law of free agency is ever uppermost in the plan of salvation, the Lord who gave the law must respect it, even though He weep at the errors of His children. It would be a violation of His own plan, should He step in, and, by His undoubted power, stop warfare among the children of men. He would then have to interfere in all contention, and ultimately

reduce His children to the status of the unintelligent serfdom proposed by Lucifer in the great council in the heavens. Mankind, however sorrowful the condition, must fight its own battles, and win its own victories.

Nevertheless, though the Lord will not deprive men of the right of free agency even in the last extremity, He may, in His great mercy ameliorate the terrors of warfare and turn the tide of battle in behalf of the righteous. In this sense do we pray to the Lord for victory. In the long run, the Lord is always the victor. The history of mankind shows that whatever the momentary result of contention and warfare has been, righteousness has ultimately triumphed. This will be so to the end of the world's story.

There are wars and wars. If both contending parties are but seeking aggrandizement, in territory or power, they are both unworthy of divine help. It is a type of blasphemy under such conditions to offer prayers to heaven for relief. However, when human rights and freedom, the plan of salvation itself, are the issues, the raging battle becomes the battle of the Lord, and those who have truth, and fight for it, should then plead with the Lord for help, and in course of time will receive it, for it has been said: "The Lord shall fight for you." —Exodus 14: 14.

There would be no wars unless men had forgotten to live righteously. Even the nation that fights for divine principles, the nation on the Lord's side, may have forgotten the Lord in its material prosperity, and thereby have lost wisdom and strength. Thus, it is within the realm of thought that a nation, through war, may bring upon itself deserved chastisement for its own follies.

At times men are justly engaged in war. The eternal battle has been between right and wrong. Whenever evil has girded itself for war, it may be necessary to use the same weapons to secure defeat of evil. Contrary as it may be to righteous feeling, in the fight for the right, cannon must often be used to meet cannon. Certainly, every means must be used to protect truth from the domination of untruth. The injunction of the Saviour to turn "the other cheek," does not mean surrender to untruth, but patience, long suffering, before entering into controversy with one's fellow man. This doctrine is clearly taught in modern revelation. Doctrine and Covenants 98: 33-38, Ref.

There is no suggestion here that evil shall be allowed to range unhindered in the world, to the injury of humanity. There comes a time when patience is no longer required.

But the righteous will show forebearance as long as it is possible or proper to do so.

At best, this is a difficult question. It is imperative to remember that it is not given to man to read fully the divine mind. All that we can do is to use such truth as has been revealed for our guidance in our thought and action. Of one thing we may however be certain—whatever happens to those who live righteously is permitted by the Lord. Man's only safety is to walk in faith with the Lord.—John A. Widtsoe.

their calling in a most wonderful manner. Naturally, some of them hesitate to answer the call, yet those who have faith and trust the Lord, do, and to them is given power and ability to fulfil their sacred appointments.

We have one Sister on a Mission today whose mother sacrificed her savings to keep her daughter on her second six months' Mission. When she was called, she said, "President, I am sure I shall never be able to preach the Gospel; I am not a speaker." When being set part, she was promised that she would fulfil a very successful Mission and be blessed with the gift of speech. Several months later I was standing by her side, talking to a Branch President, who said to me, smilingly, "President, this is one of the finest speakers we have ever had. We don't need you now." She looked at me and said, "Do you remember the promise you gave me?"

Another fine Sister was promised that she would not suffer from illness and that she would find a life companion after she had completed her mission. Both of these promises have almost been fulfilled.

Two Lady Missionaries from the Leeds District fulfilled their six months' Mission and returned home by Christmas last. By the first of the New Year they were ready to go for another six months, but had no means at all. I was present in a meeting prior to a Home Missionary Convention at Bradford, and it was my opportunity to hear one of the District Presidency say, "We have sufficient means to send one, but not both." I arose and said, "If six of you Sisters (there were many sitting in front of me) were to rise and say, 'We are ready to go on Missions,' the way shall be opened for every one to go and fulfil the call." I promised them that these two Sisters would go and should go next week. The Lord would open the way.

And the way was opened. In the final session, while I had the honour to address the congregation, someone touched my elbow, and a note was handed to me. On it was written, "I shall be glad to support the other Sister." A substantial contribution was offered to be given to her weekly, by a faithful Brother. His own son had fulfilled a Mission, before joining up, and the father and mother felt that since their son could not continue, that they would support someone else.

Every Lady Missionary, without exception, working diligently and faithfully, has had manifestations of the Spirit of the Lord on many occasions: in tracting, visiting active and inactive Saints and friends, preaching at the meetings and among other sects and peoples. Some of our full time Missionaries average 12 hours of tracting a week. Two Sisters, labouring in the Newcastle District, have to their credit 110 hours of tracting in one month and a record sale of 172 "Stars." Sunday Schools, Primaries, Mutuals and Relief Societies are again functioning in many Branches of the Mission through untiring efforts of our Lady Missionaries. Most of them are preaching the Gospel in a very effective and convincing way, showing a good knowledge of the doctrine. Every Branch is benefitting by the services and sacrifice of our full time workers in the ministry of the Church.

And what about our Elders in the Mission Field? Most of them are doing a very fine job of work. They are respected, honoured and supported everywhere. Some of them have developed into fine speakers who receive the attentive ear of their congregations. Some of them, through sweet personality and effective work, have caused not a little "Elderitis" in some of the Branches! A group of four from the Birmingham District are engaged on lecture work, with the aid of two sets of radio-gramophone equipment and slide films, labouring in Gravesend, Kent. They have given a number of splendid lectures. The interest in their lectures is growing, and we anticipate daily bookings almost without interruption among some important clubs, organisations, and even Government establishments.

Always working in pairs, with one exception, these British Missionaries, staying a minimum of four weeks in one Branch, have covered the Branches of the Mission several times and have restored to a very great extent the spirit and the pulse of our Branches almost to a pre-war condition. Some of them have been outstanding in selling "Stars" and Pamphlets. Nine hundred and four was the number sold in February by four of them.

The parents of all these Missionaries forget their own problems and trials when they hear of the fine Missionary work their children are doing. One father told me recently that his son, a humble young man, in spite of lack of education, has now developed into one of the most successful Missionaries in all respects. He was home to visit his folks. On the way to Church he told his father to go along and he would catch up with him. The father walked on alone, and by the time he reached the hall, his son almost caught up with him, having sold 15 "Stars" on the way. Oh, the father was so proud of his boy, and happy to tell me this little incident.

During the forthcoming Annual Conferences, we hope to meet all our Missionaries and have a wonderful time with them. They are a credit to the Church and their parents.

Our numbers are small, our need is great, so great that if we had 100 full time Missionaries, we would still be inadequately provided for to build up the Church and deliver the message to the people of this nation. We shall call upon our Home Missionaries to undertake full time Missionary work. We have over 400 of them in the British Mission. They too, are doing very valiant and creditable work in the present circumstances. We know that some of them even now are preparing to answer the call of the Mission Presidency.

Some of our full time Missionaries who have returned home are cherishing the hope that soon they may be able to go again. There is no experience in the world to equal that of a Latter-day Saint Missionary. In all my official contacts, it is a matter of surprise and astonishment that our young people should do this work for the Church without any payment or reward. Material reward, no. Eternal reward in kind of imperishable riches, yes.

Fellow members, one and all, the Church needs you. Prepare

yourselves to go on Missions NOW. Count not the material sacrifice; remember the promise of the Lord—the Beatitudes. Remember also, that whether you have means or not, if your faith and the love of the Gospel leads you to say, "Yes, Lord, I am ready," you shall be a Missionary, and the Lord shall open the way before you to serve Him.

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CORRECTION REGARDING GENYQUIZ, "Star," April 2, 1942.

Answer to question asked by Mr. Frank Smith, Doncaster.

Any Saints desirous of having the Census Returns searched should address their enquiries to Mr. J. R. CUNNINGHAM, 149 Nightingale Lane, London, S.W.12, who, in co-operation with Mr. Ira W. Mount, and other professional research workers, will estimate the cost in each case and deal with all matters of similar nature.

The Genealogical Department of the British Mission does not undertake any private research work, but deals with matters of Genealogy generally, i.e., studies, development, Temple work, etc.

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AMERICA GOES TO WAR!

(Continued from page 261)

"Millennial Star" Office when I left for home and followed Elder Marvin Ashton in the Associate-Editorship? He is a private in the army here and acts as assistant to the Mormon chaplain. I met him in the Sunday School, where he was playing the electric organ, and we have had some good talks about England.

This life seems to agree with me physically. . . . They turn out the lights at ten o'clock and there is nothing else to do but go to bed. Hence I get more sleep, and my appetite is stronger in the lower altitude and English weather.

—P.

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BIRTHS

COLLINS—A son was born to Sister and Brother Dennis F. Collins of the Kidderminster Branch on February 18th, 1942. The child was blessed in the Kidderminster Chapel on March 16th by his maternal grandfather, Elder Richard C. Thomas, President of the Welsh District, and received the names of Martin Richard.

WILLMOTT—A son was born to Sister and Brother A. John Willmott of the Chiswick Branch, on Monday, April 6th.

CARTER—A daughter was born to Sister and Brother Albert R. Carter of the Staffordshire Branch on February 17th, 1942. The child was blessed on April 5th by her father and given the names of Rosalie Myrtle.

★

PERSONAL.

FALCONER-MARTIN—On Saturday, 4th April, at the office of the Scottish District, Miss Margaret Falconer of Armadale, Linlithgow, was married to Brother Robert Martin of Blackrigg, West Lothian, who is a member of the Airdrie Branch. President A. B. McGowan performed the ceremony, and after the wedding light refreshments were served by Lady Missionary Sister Violet G. Thomas. Brother and Sister Martin will make their home at Blackrigg, for which destination they left soon after the wedding.

ANNUAL DISTRICT CONFERENCES OF THE BRITISH MISSION IN 1942.

Norwich	- May 16 & 17	Scottish	- July 4 & 5
Leeds	- May 23 & 24	Birmingham	- July 13 & 14
Sheffield	- May 30 & 31	Newcastle	- July 18 & 19
Bristol	- June 6 & 7	Manchester	- July 25 & 26
Nottingham	- June 13 & 14	Hull	- Aug. 8 & 9
Welsh	- June 20 & 21	London	- Aug. 15 & 16
Liverpool	- June 27 & 28	Irish	- Aug. 22 & 23

MISSION CONFERENCE PROGRAMME:

Saturday:

1. Special Meeting with District and Branch Presidencies. Reports and discussion of Mission Progress Programme.
2. Tabernacle Choir and Organ Records.
3. One Act Play: "Conversion."
4. The Fulness of Times" —Dramatized version on records.
5. Social contact and entertainment.

Sunday:

1. 10 a.m. Testimony and Sacrament Meeting.
2. 11 a.m. 1st Session, with participation of Sunday School children in a prepared programme.
3. 2.30 p.m. 2nd Session.
4. 3.45 p.m. Priesthood and Ladies separate sessions.
5. 6 p.m. Final Session.

Conference Theme:

"PRE-EXISTENT, PRESENT AND FUTURE LIFE."

Make your Conference the finest on record. The Mission Presidency anticipate to meet a great number of members and friends and share in the spirit of these great occasions.

District Activities

Birmingham

On Saturday, March 28th, immediately following the first of a series of monthly Priesthood meetings, the Birmingham District held a social in honour of Sister Gwendoline C. Farmer, Sparkbrook's returned Lady Missionary. The social was held in the Sparkbrook Branch. Words of welcome were given by District President Norman Dunn. Sister Farmer expressed how happy she was to be back again. Games were conducted by Brother W. Alvin Thomas, and dancing by Brother E. John S. Jones. Approximately 40 members and friends were present.

Hull

Gainsborough Branch Conference was held on Sunday, April 5th, 1942. Speakers were Sister M. A. Akenhead, Elder W. H. Fitchett, Elder A. C. Anastasiou and Elder Albert H. Willmott. A fine spirit prevailed throughout the meeting.

Norwich

Norwich Branch Conference was held on Sunday, 12th April. Sisters Madeline Cook and Freda Firman,

and Brothers Peter Cook, Bert Martins and William Drew spoke in the morning session. Speakers in the evening session were Brothers Albert Cole, Alfred Woodhouse, John F. Cook and Thomas Wilson. During the Conference Brother Frederick Tuttle, who has held may offices in the Branch, was presented with a pocket wallett by District President Frank M. Coleby. The presentation was to mark the occasion of Brother Tuttle's retiremet from his office as First Counsellor in the Branch Presidency.

A cottage meeting was held in the home of Sister Ivy Upson of the Lowestoft Branch on Wednesday, 1st April, under the direction of President Sydney Coleby. Speakers were Sister E. Tegerdine and Elders Geo. A. H. Evans and Sylvester H. Dale.

Lowestoft Branch Conference was held on Sunday, April 5th, 1942. The theme was "Salvation for the Living and the Dead." District President Frank M. Coleby was present, also Elders Sylvester H. Dale and Geo. H. Evans. The evening session was conducted by Brother Daniels, of the Branch Presidency, and addresses were given by Elder Dale, Sister Ivy Upson, Brother Cole, and the District President. Twenty-four Saints and friends were in attendance.

Nottingham

Leicester Branch Conference was held on Sunday, April 12th. Two sessions were held, in addition to the Sunday School. Twenty-two people were in attendance in the afternoon session, when Elder Frank Wheatley, Elder Joseph Hayes and President Geo. E. Gent were the speakers. The District Presidency were the speakers in the evening meeting, and the Branch Choir rendered the anthem "As Panteth the Heart." Fifty-three people were in attendance.

An M.I.A. Social was held in the Leicester Branch Hall on Saturday, April 11th, when forty people enjoyed an excellent entertainment. The main feature of the evening was a children's dancing troupe, who gave a fine performance of songs and dances.

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DEATHS.

FIELDING—Brother John Edward Fielding, born 14th May, 1876, husband of Sister Edith Mary H. Fielding, died on March 12th, 1942, and was buried at Bebington, Cheshire. for many years Brother Fielding had been a faithful worker in the Birkenhead Branch.

MORRIS—Sister Mary Phillips Morris, born 28th June, 1876, widow of the late Brother John Morris, died on March 15th, 1942. For many years Sister Morris was a faithful worker in the Bootle Branch.

BARBER — HANSON — Derby Branch, Nottingham District, held a memorial service for two Sisters formerly belonging to that Branch, who died recently in Salt Lake City. Sister Elizabeth Wilkins Barber, aged 59, died on January 8th, and Sister Clarice Roan Hanson, aged 36, died on January 12th. Speakers were Elders Sydney Allen and Edward A. Wright of the Eastwood Branch. Branch President Frank Orme presided, and a duet was rendered by Sisters C. Orme and Emma Bradley.

BOREHAM — Brother William Boreham, a member of the Oldham Branch, Manchester District, passed away at his home in Middleton on February 15th, 1942. Funeral services were held in his home on February 20th, conducted by District President Albert Woodruff. Interment took place in the Middleton Cemetery, where President Albert Woodruff dedicated the grave.

CLEWS—The father of Sister Dorothy Clews passed away, and funeral services were held in the Oldham Branch Chapel on February 23rd. Branch President John Massey conducted, and the speakers were Brother J. Shaw, Brother E. Kershaw, Brother R. J. Pearce and President A. Woodruff.

SUTCLIFFE — Sister Clara Sutcliffe passed away on Saturday, March 28th, after a short illness. Interment took place on Tuesday, March 31st, at Pudsey Cemetery. President Fred Laycock of the Leeds Branch conducted the funeral service.

L.D.S. Pen Friendship League

THE following letter was received from one of our London Saints, Elder Wm. E. Attwood, a faithful and devoted member of the Church. Twenty-two years ago he was President of the Croydon Branch and later a Counsellor and indefatigeable worker in the South London Branch. He addresses himself to the L.D.S. boys in H.M. Forces. We are pleased to publish it.

February 17th, 1942.

"It is now eight years since my wife and I landed in Salt Lake City. Ever since that time someone has been sending me the "Millennial Star." It is unnecessary to say that my family and I appreciate the splendid gift that has reached us each week. I might say that we have lost some letters that have gone down, but never has the 'Millennial Star' failed to arrive. I read with interest the L.D.S. Pen Friendship League page, and have thought for some time that I would like to add my contribution to that page. I appreciate that this page is devoted to our L.D.S. boys who are at present serving with H.M. Forces. To them I am writing.

"While it is about 40 years since I was honourably released from serving with the Colours, some of the conditions remain the same.

"For about 7 years, while serving in Gibraltar and India, I tried to live the religion that I then had. I tried to keep this fact in my mind that we can preach more effectively by our lives than by our lips. You are surrounded day and night by those who pay no attention to religion. I can tell you from my own experience that if you live your religion to the best of your ability, the men who ridicule you for being religious will respect you. On several occasions I was picked out for staff jobs because I suppose I was trusted.

"You that have the Priesthood, honour it. It is divine. It is a holy Priesthood that we bear. I can trace my Priesthood back just four steps, from the one who ordained me an Elder, to the Prophet Joseph Smith. We know that our Prophet was ordained by the Apostles Peter, James and John, who received their authority from our Lord Jesus Christ.

"I could write more, but realise that this page is for all of the L.D.S. Pen Friendship League. May God bless you and keep you from sin, in the prayer of Wm. E. Attwood."

LATTER-DAY SAINTS—YOUTH OF THE CHURCH—
JOIN OUR PEN FRIENDSHIP LEAGUE.

—A. K. A.

Our Missionaries' Page

VALUABLE INSTRUCTIONS FOR YOUR ATTENTION.

FELLOW MISSIONARIES, full time and home, let us consider together how we may improve even further our Missionary work.

The New Project for the Home Missionaries to visit all the L.D.S. families and obtain Family Group Sheets and Pedigree Charts is being taken to heart by our leaders in the Branches and Districts. Our quota of 5,000 names for Temple work will be reached, we believe, long before the end of this year. Some Districts have already reported that this project has been fully considered and put into operation.

For our full time Missionaries we desire to present another project worthy of very careful and prayerful consideration: ORGANIZING RELIGIOUS CLASSES IN THE HOMES OF OUR MEMBERS, ESPECIALLY THE INACTIVE ONES.

We suggest that at least three lessons be given on any one definite subject, viz., The Millennium, Second Coming of Christ, The Book of Mormon, etc., etc. The lessons should be well prepared and made interesting. Neighbours and children could be gathered with the co-operation of our members. **Lantern lectures,** with the aid of the films and scripts, is another means of building up the interest of the restored Gospel and teach the knowledge of the saving principles.

In the present circumstances, most of the evenings of our Missionaries are free; Auxiliaries are few; a great number of our members work late. **Take the Gospel into their homes, and in the end they will bless you for your interest in them.** Be enterprising, resourceful; seek every opportunity to make your Mission a great success!

District and Branch Presidents, give this project your wholehearted support. Make a note of all these matters. At your next Presidency meeting, consider how you may effectively put these plans and ideas into operation. Seek the Lord in prayer for inspiration and guidance.

Repots from the Field:

"Number of Tracts given out, 25."—I Fenwick, Sunderland.

"Gave 'Star' to inactive member, through the post—serving with H.M. Forces. Home address, Pontefract, Yorks. Gave out 20 Tracts."—C. Hill, Sunderland.

"Visited parents of local children with view to organizing a Home Primary."—M. Walker, Sunderland.

"Assisted family in distress. Two hours."—A. E. Giles, Chiswick.

"I particularly enjoyed this visit to these two members of the Church. They are both old and have been members of the Church for over thirty years. They told us how they came to join and many of their experiences in the Church. My companion and I left feeling we had both learned a lot."—G. M. Ellis, Chiswick.

BY MY ACTIONS I WILL PROVE MY ALLEGIANCE TO MY CHURCH, MY GOD, AND MY PEOPLE.

—A. K. A.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
122, North Street

Birmingham:
L. D. S. Chapel,
23, Booth Street.

Blackburn:
4 Heaton Street.
Heaton Chambers,

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
77, Grand Parade
(first door).

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.
20, Northfield Ave,
Hanham.

Burnley:
L. D. S. Chapel,
1, Liverpool Road.
Rosegrove.

Bury:
L. D. S. Chapel.
15, Broad Street

Clayton:
L.D.S. Hall,
Gordon Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
Masonic Hall,
South Side,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S. Hall,
back of 13, Church St.

Halifax:
13, Byron Street,
Hansen Lane.

Handsworth:
L. D. S. Chapel,
Corner of Booth St.
and Sycamore Rd.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Kingstanding:
(Home Sunday Sch.)
1, Orpington Rd.,

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
61, Gareth Grove,
Bromley, Kent.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel.
Penyard Road

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
Enquire at:—
Pres. Thos. Harris,
19, Cranborne Avenue
Lipson, Plymouth.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street

Sheffield:
L. D. S. Chapel.
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Sparkbrook:
Council Schools,
(nr. Ladypool Rd.),
Stratford Rd.

Staffordshire:
Washington Bldgs.,
Corner of Queen St.
and Berry St.,

St. Albans:
49, Spencer Street

Stroud:
Harley Wood,
Nailsworth.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
15, Osborn Road

Wigan:
6 Standishgate

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